

the continual Plots and Attempts of the Romanists,
against the Establish'd Church and Government
of England, ever since the Reformation.

A
S E R M O N

Preach'd at

St. MARY'S Church



C A M B R I D G E,

On the 5th of November, 1705.

PSALM CXXIX. 1, 2, 3, 4.

Many a time have they afflicted me from my youth, may Israel now say.
Many a time have they afflicted me from my Youth: yet they have not
prevail'd against me. The plowers plow'd upon my back: they made
long their furrows. The Lord is Righteous: he hath cut asunder the
cords of the wicked.

By Sr. William Dawes, Baronet, D. D. Master of St. Catherine's Hall, and Chaplain in Ordinary to Her Majesty.

Publish'd at the Request of the Vice-Chancellor and
Heads of the Colleges.

L O N D O N,

Printed and Sold by Hen. Hills in Blackfryars, near the
Waterfide, for the benefit of the Poor.

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AT what time, and upon what particular occasion, the *Psalms* was compos'd, (whether upon Sennacherib's coming up against *Jerusalem*, as some think: or upon the Combination of several Nations to destroy the *Jews*; as soon as they return'd from the Captivity of *Babylon*, as others) has never yet been agreed among learned Men. And indeed there is very little in the *Psalms* it self to afford us any light as to this matter: there being but one distinguishing expression in it, which can possibly give us the least hint, towards guessing at the time and occasion of it, viz. that their *Enemies* had not then prevail'd against them. And even that (tho' by prevailing we should understand, that their *Enemies* had not then ever led them away captive; much more if we understand by it, that they had not then utterly destroy'd them, and made them cease to be a Nation) is an expression of very great Latitude, and must needs leave us under much uncertainty, in our conjectures as to this point.

Wherefore, not to spend your Time fruitlessly in groundless and vain Disquisitions, I shall only observe to you, that it is agreed on all hands, that this *Psalms* was made, when some New Calamity threaten'd the *Jewish Nation*: and that it is plain, from the Word of the *Psalms* it self, that it was design'd, both for a general Recognition of God's manifold Mercies to his People the *Jews*, in supporting, protecting, and preserving them, so often as he had done against the Attempts and Violences of their *Enemies* (who, from their youth: from the time that they began to be a People: from the time they were in *Egypt* and came out of it, which is call'd in Scripture *Israel's youth*: had, almost continually, grievously molested, afflicted, and distressed them, and often reduc'd them to very great Straits and Miseries) and also, for a Prayer to God to continue this his mercy to them for the future, to disappoint and blast all the Conspiracies and Machinations, which should from that time forward be form'd against them; and probably those more especially, which they were under apprehensions and fears of, at the time of composing this *Psalms*.

And, upon all these accounts, this *Psalm* is extreamly well fitted for the occasion of our present meeting: which is to give thanks to God for our manifold Deliverances from our Enemies (who have many a time afflicted us) more especially those great ones of this Day: and to implore him still to be our mighty Protector, and so to scatter our Enemies, who delight in Blood, and confound their devices, that they may never prevail against us: more particularly at this time, when we are engag'd in a War, with a great and formidable Enemy, who hates our Zion, and would fain be plowing upon our backs, and making long his furrows.

But chiefly are we met together, to give thanks to God for our past Deliverances: and therefore that is what I shall at present chiefly insist upon. And besides, the doing this worthily is it self a Prayer to God, for his future favour. And, that we may not fail of doing it so, I have made choice of the former part of this *Psalm*, for the Words of my Text; which seems to contain in it all that can possibly be necessary, to excite in us a most sincere and affectionate Thanksgiving to God: Suggesting to us, in a Case very parallel to our own, a full and significant representation, both of the many and great dangers, which we have been under from our Enemies, and the continual injuries, oppressions and afflictions, which we have suffer'd from them; and also, of the Infinite goodness of God, in delivering us out of them all.

Accordingly I shall make the following Heads (which I think are all naturally deducible from the words of my Text, as apply'd to the occasion of our present meeting: and which, I hope, will take in all that is necessary for our meditation, upon this occasion) the Subjects of my present Discourse.

1. The *Restless* and almost continual Plots and Attempts of the *Romanists*, against our most excellent Church and Constitution, ever since our Reformation from the Errors and Corruptions of the Church of Rome. Many a time have they afflicted me from my youth, may Israel now say.

2. The *Barbarous and Inhuman Cruelties*; which they have exercised towards us, when they have had us in their power; intimated in those words: The plowers plow'd upon my back, they made long their furrows.

Lastly. The Many Deliverances, which God hath graciously vouchsafed us, from all these Plots and Attempts, out of all these Barbarous and Inhuman Cruelties; They have not prevailed against us: but the Lord hath cut asunder the cords of the wicked.

1. The *Restless* and almost continual Plots and Attempts of the *Romanists*, against our most excellent Church and Constitution, ever since

since our *Reformation* from the Errors and Corruptions of the Church of Rome, *Many a time have they afflicted me from my youth, may Israel now say.* I say, since our *Reformation* : because this is what we Protestants are mainly concern'd to consider, and therefore, probable what the Compilers of the Office for this Day chiefly aim'd at, in these words : as also, because this will afford full as much matter, as the bounds of my present Discourse will admit. For otherwise, it were very easy to shew how, for some hundred years before the *Reformation*. the Pope and his Adherents had been very troublesome to this Nation, and the cause of a great deal of *Strife, Rebellion, War and Bloodshed*, in it ; as I shall have occasion to hint often in my following discourse.

But first I must be careful to prevent my being mistaken, as if I had here spoken of the *Reformation*, as the youth of our Church of England ; a point, which all the *Romanists* will be very forward to mistake me in. Let them no therefore, once for all, that by youth here I mean the beginning of our *Reformation*, and not the beginning of our Church ; which, as *National*, is probably as old as the Apostle's time. or at least very little younger : as *Christian*, as it now stands in Respect of all the Essentials of a Christian Church, as old as *Christianity* it self. And this has been so often, and so substantially made out, that one would wonder with what Face the *Romanists* can ask us, as they are so apt to do, that impertinent question, *Where was your Church before Luther?* But to return to my Subject.

Whoever considers how very *dangerous* and *pernicious* many of the Principles, Positions and Pretensions of the Court and Church of Rome are, to the Peace and good Government of Christian Nations in general. Such as these ; That the Pope is Supreme Lord of all Princes, Kings and Emperours. That they hold their Principalities, Kingdoms and Empires of him, and are subject to him : That they are liable to be deposed by him (*to whom God has given power over all Nations and Kingdoms, to pluck up, destroy, scatter and bring to ruin*) and to have their Subjects absolv'd from all manner of Bond of Allegiance to them, and their Dominions disposed of to other Persons, as the Pope shall think fit : That they have no Power over any Ecclesiastical Persons, within their Dominions (not so much as to punish them for crimes purely Civil, or to levy the least Tax upon them, for the necessary support of their Government) without the Pope's leave : That the Pope may authorize their own Subjects to depose them, War against them, and, if it shall be so needful, to Murder them : nay, that he may pronounce

all this meritorious, and encourage it with plenary Indulgence and Pardon of all their Sins, and yet further (oh Blasphemy to speak it) with Promises of a very transcendent reward, in the Kingdom of Heaven, &c.

Whoever reflects upon the horrid *practises* of the Pope and his *Adherents*, in the several Empires, Kingdoms, and Principalities of *Christendom*, exactly agreeable to the foremention'd *Principles*. *Positions* and *Pretentions*: His actually deposing many Princes, Kings and Emperours, and giving away their Dominions to Others: His stirring up Foreign Princes to invade and conquer their Countries: His forbidding their Subjects, under pain of Damnation, to assist, obey or regard them: Nay, his commanding them to make Insurrections and Rebellions against them, and in all possible ways, to distress, drive them out of their Dominions, destroy and kill them; His Canonizing of Traytors, and making a set Speech in Commendation of a Regicide; and the many Actual Outrages and Murders committed upon the Persons and Governments of Princes, in consequence and upon the Encouragement of these Examples and Proceedings, &c.

More particularly, whoever considers, long before the *Reformation*, the Pope's *pretended Right and Title* to all the *Dominions* of our *Sovereign*: his haughty and tyranical Treatment of many of our *Kings*: his actual Deposition of one of them, and disposal of his Crown to a *Foreigner*: the frequent troubles which he gave these *Realms*, by *Interdicts*, *Excommunications*, *Obtrusions* of Oaths of *Fidelity* to his *See*, upon our *Kings* and *Bishops*, *exorbitant demands* of *Money* from our *Princes* and *Ecclesiasticks*, *Exemptions* of our *King's Ecclesiastical Subjects*, from their *Jurisdiction*, &c.

But above all, whoever considers the *Principles* of the *Church of Rome*, in respect of *Hereticks* (such as they constantly count us, and every Year *excommunicate* us as such, upon *Maunday Thursday*) as that there is no Faith to be kept with them: That it is meritorious to exterminate and destroy them: That their Goods may lawfully be taken away from them: That *Heretical Princes* are *co nomine* & *ipso facto*, for that very reason, actually without any judicial Process, *depriv'd* of their Kingdoms: And that Subjects, not only may, but are indispensably oblig'd, under Peril of their Souls, to depose an *Heretical Prince*, and to force him from his Dominion over the *Christian Men*, &c.

And who ever adds to this, the *more than ordinary hatred* that the *Romanists* have to the *Church of England*, above any other *Reform'd Church*; as having been, before *Reform'd*, the most gainful to them

of any, and consequently the greatest loss to them, when separated from them: As being the best Reform'd, and consequently least liable to their Objections of any; and as being every way strongest in Power, Wealth and Learning, and consequently the best able every way, not only to defend it Self and Others, but likewise to annoy the *Romanists*, by making their abominable *Corruptions* of the true *Christian Faith*, and yet more abominable *Corruptions* of true *Christian Practice* appears, to their everlasting disgrace, in their true and proper Colours, to all Mankind; as, ever since the *Reformation*, it has often and effectually done.

Whoever, I say, puts all these Things together, will be easily induc'd to believe, even before he comes to inquire into matter of fact; that the *Romanists* have been, from the very beginning of the *Reformation*, incessantly contriving and endeavouring to undermine, blow up (proper words I am sure on this Day) and utterly destroy our most excellent Church and Constitution.

And so far will he be from finding himself deceiv'd in his presumptive belief, by a close inspection into matters of Fact, that, on the contrary, he will be, beyond all shadow of doubt, fix'd and confirm'd by it.

No sooner did *Hen. VIII.* betray the least Inclination to shake off the *Pope's Yoke*, but immediately the *Pope* sent his Brief to *King James* the first of *Scotland*, inciting him to make War upon him, and declaring him a *Rebel* and convict of *Leze Majesty*, or *Treason*, for that he had risen against him who was his *Lord*. Soon after, the *Pope* and *Cardinal Pool* instigated divers Princes in Christendom to invade *England*, and the *Pope* actually sent Assistance to the *Scotch*, against our King. And these proceedings, no doubt, gave great encouragement to the Commotions, which happen'd afterwards, in several parts of the Kingdom: And particularly to that detestable Conspiracy of the *K's* own Subjects, to depose him, and set up *Cardinal Pool* in his stead.

Most of the troubles of the next *Reign* were owing to, or at least very much inflam'd by, the *Priests* of those times, and such other zealous abetors of the *Pope's Supremacy*, and other points of *Popery*.

In *Q. Mary's* days, we all know, the Church was sorely persecuted, and the most able Defenders, and most Illustrious Ornaments of it, condemn'd to Death, and executed by *Fire and Faggot*, for its sake.

All the World has heard of the famous, or rather infamous, Bull of *Pope Pius V.* against *Q. Elizabeth*; wherein he excommunicates and damns her and all her Adherents; deprives her of her pretended Royal Right, and all her Dominion, Dignity and Privilege what

soever : Absolves all her Subjects from Allegiance to her, nay commands and forbids them all to dare to give any Obedience to her, and gives away her Kingdom and Dominions to *Philip* the II. King of *Spain*. And this, as *Sir Fran. Walsingham* tells us, was the chief occasion of that War against her in the *North*, of several Traiterous Conspiracies to take away her *Crown* and *Life*, and last of all, of the great *Spanish Invasion*. And, during her whole Reign, *Popish Immissaries* were sent into *England*, to defend the *Pope's* Power, and proceeding by his *Unchristian Bull* : And to *poysen* the minds of her *Leige* people, and *alienate* their affections from her, by *false* and *impudent* Suggestions and *Insinuations* against her ; nay even their *Sacred Rite of Confession* it self was made use of for these abominable Purposes, and *Treason* and *Rebellion* were instill'd into the minds of People, instead of those necessary Christian Duties of *Submission* and *Obedience* to their lawful Governours.

What endeavours did the *Romanists* use (*Pope Clement* the VIII. by his *Bulls*, and the *Priests* and other his *Creatures*, by the Influence, on which they had over any of the Subjects of *England*) to hinder *K. James's* Accession to our *Throne* ? And, when they found that that would not do, they immediately contriv'd a desperate Design, for seizing the King and *Prince Henry* his Son, even before his *Coronation*. Which failing likewise, they soon contriv'd another, which they thought it was not possible should miscarry, the *Gunpowder for Treason Plot*. A Plot so *base*, so *barbarous*, so *devilish* in all its Circumstances (as I shall have occasion presently to shew) as hardly in any Age or History can parallel ; and withal so cunningly contrived, so secretly carry'd on, so plentifully encourag'd by those, who pretend to have the *Keys of Heaven* in their keeping : That had not the special Providence of God interposed for its discovery ; We, in all probability, had not been here this day to worship God in the pure way of the *Church of England* : nay perhaps, the *Reformation* all over *Europe* had been, long before this time, rooted up and destroy'd.

In *K. Charles* the I. Reign, when the *Papists* boast most of their *Loyalty* (and when, to do them right, many of them did shew themselves better than the Principles of their Religion, in this respect ; oh that they would do so in many more !) even then, I say, we are not to learn, who first fomented the War in *Scotland*, even an *Holy Cardinal* : Who inflam'd the Troubles in *Ireland*, by a most horrid *Massacre* of the *Protestants* : Who conspir'd to take away the King's and *Archbishop's* *Dife*, in *England* : Who acted among the *Rebels* in *Disguise* : Who kept a *Council* at *London*, and transmitted Intelligence to *Rome*, and by whom it was resolv'd, that the King's

death was for the good of the Catholick Cause: Lastly, who submitted to, courted and fawn'd upon, the Usurp'd Powers, and gave them to understand that they might be much surer of them, than of the Prelatick Party.

All the Reign of K. Charles the II. how were we continually alarm'd wth Fears and Apprehension; of *Popish Conspiracies*? What shrewd suspicious Circumstances; at least, were there, that the *Papist* had had a hand in the *Firing of London*? What plain proof of their designs upon the *King's Life*; and the Subversion of our *Religion and Government*? And when, at last, that unhappy Prince began to open his Eyes, and see the Danger which he was in from them: A sudden, *seasonable death for them, not very like a natural one*, seal'd up his Eyes for ever.

I need say very little of the *next Reign*; *Popery and Arbitrary Government* were then bare-facedly forcing themselves in upon us: And this *Learned Body* especially, as also her *Sister of Oxford*, had their *Rights, Liberties, Properties*, and above all their most *Holy Religion*, invaded with so much Violence; and were put into such imminent danger of losing all, that was most dear and valuable to them: That it would be a severe and intolerable Reflexion upon us. to speak, as if we had the least need to be reminded of that time.

K. William's Reign was one constant struggle against *Popery and Arbitrary Government*, both dangerously threatened by, a zealous Bigot to both, the *French King*. And, when the *Papists* found that they could not be too hard for him, in *open Combat*; how pitifully, how basely did they contrive a *secret Assassination*? How dishonourably did the *French King* deny his *Right and Title to the Crown*, which for a present convenience he had own'd: And set up, and maintain'd a *pretended Prince* against him?

And even now, in the happy Reign of our *Gracious Queen*, how zealously is the same *pretence* kept up, and the hopes of the *Popish Party* here buoy'd up with it? How vastly doth the Number of *Popish Priests*, those sure fore-runners of Mischiefe increase daily? What more than ordinary care has been taken of late, to reprint *old Popish Books*: Set forth *new Ones*: To give *pretended Answers* to the Writings of our most eminent Divines against *Popery*: To draw Schemes of *Catholick Unity*; and, in one word, to use all means that they dare, to seduce her Majesty's Subjects from their *Religion*, and then, by necessarry consequence, from their *Duty and Allegiance to Her*?

To what has been said, I shall only add the *Secret Arts*, that the *Romanists* have always used, to divide us amongst our selves; by keeping

keeping up, ever since the *Reformation*, a pretence of the necessity of a yet farther and purer *Reformation*, and thereby hindring us (oh that our *Dissenters* would be so wise, as to see and disappoint this their contrivance) from uniting upon one Bottom. By creeping into the *Assemblies* of our *Dissenters*, nay even into their *Pulpits*, and their blowing the Coals of Contention, between *them* and the Church of *England*, &c. But I fear, I have been too long already upon this Head, and therefore hasten to my

Second, The *barbarous and inhuman Cruelties*, which the *Romanists* have exercised towards us, when they have had us in their Power; intimated in these words, *The plowmen plowed upon my back, they made long their furrows*. And here, when we reflect upon what has been just said, concerning the principles of the *Romanists*, in respect of their dealings with *Hereticks*, and their more particular hatred of us *English Hereticks*, above any other: as also, upon their *barbarous* usage of *Princes*, deposing some and murdering others; and withal cast our Eyes abroad into other parts of the World, indeed almost into all parts of it as well *Pagan* as *Christian*, and see what unheard of *Cruelties* they have there exercised, more especially upon those of the *Reform'd Religion*; we cannot expect to find but that their usage of us, when they have had us in their Power, has been *barbarous and inhuman* enough of all Conscience.

And so our *Histories* and *Martyroliges* do abundantly prove it to have been: so the *hellish design of this day*, so our own too convincing experience, in a late Reign, do plentifully vouch for it.

But I need not insist upon these Things. *Queen Mary's bloody Reign*; the hardly to be parallel'd *Irish Massacre*; the *Invasion* of all our *Rights Sacred and Civil*, in the Reign of a late Prince, and the hasty steps that were then taken, towards the utter Ruin and Destruction of all the *Protestants* of these *Kingdoms*: are full well known, and I hope, will never be forgotten. But the Master-piece of even *Popish* cruelty it self (had it succeeded, and we are not to thank the *Romanists* that it did not) would have been the *Conspiracy* of this day: which design'd, at one blow, to have cut off our Prince and whole *Royal Family*, all our *Nobility*, *Spiritual* and *Temporall*, the flower of our *Commons*, and so far to have involv'd the rest in War and Bloodshed: that *Root and Branch*, had it succeeded, must have been the word; and the whole *English Church* and *English Government* must have been bury'd in one common Grave.

Oh the more than *inhuman*, the even *Diabolical* designs of these Men! I say strictly and properly *Diabolical*; for surely none but that malicious Spirit the *Devil*, who had before destroy'd all Man-kind

kind in the Loyns of their Fore-father, could ever have been capable of forming such a detestable Design as this, of cutting of a whole Church and Nation at one blow. Blessed Jesu! that ever thy most beloved Name (a name of Peace, and Charity and universal Salvation) should be made a cover for such horrid Villanies as these! That ever thy Holy Religion, the natural Fruits of which are love, joy, peace, long sufferings, gentleness, kindness, &c. Should be made a pretence for Persecutions, Massacres, Treasons, Rebellions, Slughters of whole Kingdoms, and what not. That ever Mankind, who are so excellently well fitted for one another's mutual assistance, relief and comfort, should become beasts of prey, and, instead of helping and supporting, bite and devour each other. But let us pass off from this melancholly Scene, to a much more pleassing one, viz.

Lastly, The many Deliverances which God hath graciously vouchsafed us, from all these Plots and Attempts, out of all these barbarous and inhuman Cruelties of our Enemies: They have not prevail'd against us, but the Lord hath cut asunder the cords of the wicked. Of all the numerous Plots and Attempts of the Romanists, which I have had occasion to mention, but very few have succeeded at all, and those too but for a very short time: not one of them entirely, and as they doubtless design'd, for our utter subversion and ruin. And I dare say that, in this place, I need not spend any time in proving, that 'tis owing to the Divine Providence, that they have not succeeded. However there are three of them more especially, in our Deliverance from which the hand of Divine Providence did so remarkably appear, that I fear I should be thought too regardless of the finger of God, if I should not take particular notice of them. And they are, the Spanish Invasion, the Gunpowder Plot, of this day, and the Arbitrary proceedings and threatening designs of a late Reign, our deliverance from which did likewise begin, as on this day.

As to the Spanish Invasion, I need say no more of it, than what the Admiral of their own (to all human appearance, as it was then styled invincible Armado, and their own King said of it; when they saw how unexpectedly God had made the wind and storms to fulfil his word, in the scattering and breaking of their Navy: The first, impiously and prophanely, that he fear'd Jesus Christ was turn'd Lutheran; the latter, with a more becoming sense of God's over-ruling Providence in this Affair, that he did not send his Fleet to fight against God, but against Men.

The Gunpowder Treason was a Plot so much out of the way, and above the Thoughts and Apprehensions of any honest-minded Man, nay even of any ordinary Proficient in Villany; and it was contri-

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ved and carry'd on in such a secret and invisible way, brought so very near to effect, and yet at last discover'd in so very odd a manner (by a Letter directed by the *Conspirators* to one of their own *Religion*, and that too so dark and uncertain, that the Person to whom it was directed, could make nothing of it (which perhaps if he could have done, it had prevented his being instrumental in the discovery) and yet so immediately *unriddled* and *fully explain'd*, as it were by some secret Inspiration, by our then *Gracious Sovereign*, whom it most nearly concern'd) that we must be very ungrateful and injurious to the Divine Providence, if we will not acknowledge *That* to have contriv'd and brought about this *train* of happy Circumstances, for our *Deliverance*. Especially considering, that one of the *Conspiratours* themselves own'd that the discovery was more than *humane*, and, tho' his wicked heart would not let him give God the glory of it, ascrib'd it to the *Devil*.

Then, for our late happy *Revolution*, it was wrought for us, in a way so full of wonder and astonishment; so directly contrary to our Enemies expectations, and so much above our own: With so little difficulty and opposition, so little effusion of Christian blood: In so short a time, and yet in so perfect a manner (translating us, as it were in a moment and all at once, from a State of fear and almost despair, as to the enjoyment of our *Liberties*, *Properties*, *Lives*, and above all our *Religion*, into an absolute security, as to all these) that whoever believes that there is a God, *that judgeth in the Earth*, and who in a more especial manner, takes care of his *Church* and *People*, and Intrests, and concerns himself in the *great turns* and *changes* of humane Government, will readily acknowledge, *That this was the Lord's doing, and that it is marvellous in our eyes.*

To this I might farther add the Providential discovery of the intended horrid *Affassination* of our late *Sovereign*, of *Glorious memory*: Which was made, by one of the *Associates* in it, whose heart God had so far touch'd, whose conscience he had so deeply affected, with a quick and pungent sense of the *baseness* and *detestableness* of such a design, that he could no longer keep it within his own breast, but was in a manner, inwardly constrain'd to discover it to those, in whose power it was to prevent it. But I am unwilling to tire your patience, especially in so plain a case: And shall therefore choose rather to conclude, what has been already laid, with a few words of *practical application*. And,

First, Since the *Plots* and *Attempts* of the *Romanists* against us, and their *cruelties* towards us, when they have had us in their power, have been so *many* and so *great*: And all acted too upon cer-
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tain Principles avow'd and maintain'd by them; We cannot but learn from hence, *what judgment we ought to make of their Religion, and how fearful we ought to be of being seduc'd to it.* A Religion indeed, which outwardly bears the name of *Christian*, and pretends to deserve that of *most Christian*: But which inwardly and really, when follow'd according to the rigour of its Principles, has very little of the *true Spirit of Christianity* in it (that *blessed Spirit*, which never fails to encourage and promote *Peace and Love and universal Beneficence*) but, on the contrary, a great deal of that *antichristian Devilish Spirit*, breaths forth nothing but *Revenge, Malice, Envy, Anger, Hatred, War, Bloodshed, Confusion, and Destruction.*

And, from the same consideration of the *greatness of the Dangers* which we have been in, and the cruel *Sufferings* which we have undergone, from the *Romanists*: We learn how, *duely to estimate our manifold Deliverances* from them; as Deliverances, not from *trivial and common Evils, and Afflictions*, but from the most *terrible and dreadful ones*, that can well be imagin'd: and consequently Deliverances, which call loudly upon us, for the utmost joy, most grateful Acknowledgements, and most hearty Thanksgivings to the Author of them.

But chiefly we learn from hence to *watch, and be upon our guard, and use our utmost endeavours to prevent the designs of the Romanists against us, for the future.* Since, as appears from what has been said, they have been from time to time continually plotting and contriving our ruin, and that too upon Principles: and since their Principles are still the same; we have a great deal of reason still to fear the same ill designs and ill usage from them. And consequently it cannot but be highly reasonable for us, to make the most prudent provision, which we can against them. And not against them only, but against all others also who like them, have been wont to turn Religion into Rebellion, and Faith into Faction; against all, I say, by what Name soever they are call'd, who maintain the same Seditious Principles as to Government, and have been guilty of the same Treasonable Practices of Depossing and Murdering Princes, with them. And, in order to this, *three things* more especially seem to be necessary, as our affairs stand at present.

First, To beware of divisions amongst our selves; for these naturally tend to weaken us, and to lay us open to the designs and assaults of our Common Enemy. And the readiest way which we can possibly take to prevent these is, for all Parties and different Sects amongst us, to give each other all manner of Assurances, that in reason can be desir'd, of their fidelity and steadfastness to our present Constitution,

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tion, as happily *establisht* both in Church and State. Without this, we must necessarily be troubled with perpetual *Suspensions, Jealousies* and *Fears* of one another, and, the natural Effects of these, *Distractions and Confusions*; and with this, I think, it is plain that we have all the ground for *Peace*, and *Love* and *Unity* amongst our selves, that can possibly be desir'd.

And Oh ! that a deep sense of the danger, which we are in at present from the *Common Enemy*, might be an Argument to all our several sorts of *Dissenters*, (I could wish also to all *Protestants* in general) to *unite* in one common bottom, the *Church of England*. How much it would be for our Intrest to *unite* some where, we are all sensible. And where can we be so likely ever to unite, as in that Church, which must be own'd by all to be the *Head* of the *Protestant* Intrest: To have nothing *unlawful*, but a great many things very *excellent*, in its *Communion*: And which has abundantly more *suffrages* of all *Parties* and *Denominations* of *Protestants* whatsoever, for a proper *Center of Union*, than any other Church or *Society* of *Protestants*.

Secondly, *Cheerfully and heartily* to contribute, all we can, towards the maintaining and carrying on the present *War*, against the *French King*, with the utmost *Zeal* and *Vigour* possible. To pay our *Taxes* willingly and freely: to give all due respect and encouragement to those, who are entrusted with the Administration of our affairs, and have been found diligent and faithful in it; and above all, to let our *Loyalty* and *Zeal*, for the *Person* and *Government* of our *Gracious Sovereign*, so *conspicuously* appear: That the *hopes* of our *Enemies* against us may be thereby *dash'd*, and their *practices discourag'd*. But what is more especially incumbent upon us in this place, in this respect, is, frequently and earnestly to *pray* to God, that he would be pleased to give *Success* to all Her Majesty's *Counsels* and *Undertakings* for us, and to *possess* all such, as are committed to our respective *Charges*, with a *just and grateful* Sense of the many inestimable *Blessings*, which they enjoy under Her Majesty's most happy and *auspicious* *Government*: all which they must be sure to lose, if ever the *French King* should prevail against us, which God forbid.

Lastly, *Firmly and Affectionately* to adhere to the *Protestant Succession*, as by *Law* *Establisht*. Whoever doth not this, let him go under what *Profession* or *Denomination* he will, is a certain *Enemy* both to our Church and State, and sets open a *Door*, as far as he is able, for *Papery* and *Arbitrary Power* to enter in at; against both which the *protestant Succession* is the only *Humane* Bar, after Her Majesty's Life, which God long preserve. Nay; and which makes it yet

yet much more valuable, it is a very great security to that most important Life too, which we all, with so much reason, earnestly wish and pray for the long long continuance of. We are all sure abundantly convinc'd by our own late experience, as well as by the reason of the thing it self, how impossible it is for us to be in any manner of safety, under the Government of a Popish Prince: And therefore methinks, we cannot but be firmly resolv'd and united against such an one; especially one, that must bring a French power along with him, and has been all along educated and form'd, according to the French Model. But sure I shall not need to insist any longer upon this Point, which we are all oblig'd, by the strictest Tyes of Law and Solemn Oaths, nay, and if we understand our own Intrest, by that too, to be true to.

These things if we are careful to do, I make no doubt (considering the Glorious Successes, with which, God has been pleas'd hitherto to bless the Arms of our Gracious Sovereign and Her Allies, against the common Enemy: And the encouragement which he has hereby given us to hope for his future favour: Especially if we take this ready way to obtain it, by doing what we can for our selves,) but that we shall be able, not only to hinder our common Enemy from prevailing against us, but even so far to prevail against him, as shall be for the good of our Common Cause; which is all that we desire.

Secondly, Has God done all these great Things for us, wrought all these Glorious Deliverances for our Church and Government, whereof we rejoyce? Let us then be sure to ascribe to him all possible praise Thanksgiving, for the same; saying, both in our publick and private Devotions, with our Hearts as well as with our Voices: Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy and for thy truth's sake; for if the Lord had not been on our side, When Men rose up against us; they had swallow'd us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us over, a prey unto their teeth. Our help is in the name of the Lord, who made Heaven and Earth.

And let us (which is one part of our Thanksgiving to God, and a very acceptable part too) remember with honour and gratitude Him, whom God was pleas'd to make his chief Instrument in one of our Great Deliverances, begun as on this day, our late Sovereign of Glorious Memory; at least let us forbear, as the custom of some Men is, to speak ill of him, even for his Deliverance of us. How meanly soever some Men may now give themselves leave to think and speak of his part in this Deliverance: There was a time, we may well remember, when every good Protestant and true English-man spoke, and

and therefore we ought in Charity to hope thought, quite otherwise of it; and would have been willing to have purchased the happy effects of it, at any Rate.

And, above all, let us look upon the Goodness of God, in his repeated deliverances and continu'd preservation of our Church and Government, as a Token of his approbation and good liking of them: and consequently a most powerful Argument to us, to think well of and heartily value and esteem them, and to do all, that is in our power, towards securing and promoting the safety and well being of them. To become Dutiful, Useful and Loyal Subjects to the one: Obedient, Pious and Exemplary Children to the other. This, This is the most acceptable way of paying our thanks to God, for his past favours: This the most certain way to obtain a continuance of them, for the future.

And to this we have nothing to add, but our earnest prayers to God (which, when join'd with this, can hardly fail of being effectual; and which we have the greatest encouragement, from the consideration of God's past favours, to offer, with some sort of Confidence, at the Throne of Grace) that he would still continue to be our Deliverer and Mighty Protector. And this I shall do, in the latter part of this Psalm, with the Words of which I will conclude,

Let them all be confounded and turn'd back, that hate Zion. Let them be as the grass upon the house tops, which withereth afore it groweth up. Whereof the mower filleth not his hand, nor he that bindeth sheaves his bosom. Neither do they, which go by, say, The blessing of the Lord be upon you, we bless you in the name of the Lord. Let them curse, but bless thou, O Lord: When they arise, let them be asham'd: But let thy servants rejoice evermore.

FINIS.

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